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Man or Baboon?

By

T. J. Morgan, LL.D.

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THE AMERICAN BAPTIST HOME MISSION SOCIETY.

WORK FOR THE COLORED PEOPLE.

Work begun, January, 1862.

Schools, 29; Higher Institutions, 14; Secondary, 15.

Teachers, 1894-5, 232; of whom one-third were colored.

Annual enrollment of pupils since 1890, about 5,000.

One exclusively theological school at Richmond, Va. Two schools exclusively for young women, at Atlanta and Richmond. Three missionary training schools. One nurse training school. Two high grade normal schools. One medical and one law school, at Raleigh, N. C. Industrial education in several schools.

Expenditures for 1894-5: Education, $134,554; missions, $14,497.

Total expenditures since 1862, $3,000,000.

Value of school property acquired by the Society, $750,000. Total value of school property, including schools incorporated, $900,000.

Endowment fund for education held by the Society, $180,000.

Endowment funds needed, $2,000,000.

Colored Baptists in the United States in 1865, estimated, 400,000; in 1895, reported, 1,600,000. Churches, 13,000.

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MAN OR BABOON?

By T. J. Morgan, LL.D.

Two Views of the Negro.

A Roman Catholic View of the Negro.

The Globe, a "Quarterly Review of Literature, Society, Religion, Art and Politics," published in New York City, is edited by William Henry Thorne. He thus states his religious belief: "The Roman Catholic Church with all my heart and soul I believe and know to be the only true and entire church of the Lord Jesus Christ." In the number for July, 1895, there is published an article entitled, "The Negro in Fact and Fiction," contributed by Eugene L. Didier, of Baltimore. The article is well worthy of study as presenting the extreme view of those who look upon the negro as scarcely entitled to be recognized as a part of the human race. Such articles as this serve to bring into bold relief the contrasted view of the negro, which regards him as a man and a brother—"God's image carved in ebony." How far the view of Mr. Didier and his sponsor, Editor Thorne, reflect the views of Roman Catholics, who are making strenuous efforts to proselyte the negroes, it may be difficult to say; but it is not difficult to see what the future of the negro will be should he come under the influence of those who think of him as Mr. Didier does? Hear him:

What Mr. Didier says:

"When Abraham Lincoln, by a stroke of his pen, emancipated four million Southern slaves, he committed the most gigantic robbery of private property that has ever taken place since the world began. For this monstrous crime he was punished by a swift, sudden and awful death; and the members of his cabinet who were most active in demanding the abolition of slavery—the implacable Stanton and the fanatical Chase—were swept away in the course of a few years by untimely deaths. The cry to heaven of the impoverished widow and orphan was heard. * * * Slavery was a blessing to the slaves. * * * The abolition of slavery not only robbed the Southern people of their lawful property, but was the direct cause of a train of immeasurable evils, the beginning only of which we live to witness, but whose fatal consequences will continue as long as the American republic exists among the nations of the world. * * * The mad Quixotes who first robbed the Southern people of their slave property, and then made the freedmen the political equals of their late masters, were traitors to their race and unworthy of the grand old Anglo-Saxon name. * * * The negro in fact is a natural born and habitual liar; he lies without cause; he lies without reason; he lies directly; he lies indirectly; he lies unceasingly; he lies unnecessarily; he lies always; he lies at all times and under all circumstances; he lies when he knows he will be found out the next minute. Lying is as natural to the negro as stealing, and in both he is an accomplished adept. * * * The negro, in fact, is shiftless, shameless, brutal, deceitful, dishonest, untruthful, revengeful, ungrateful, immoral. * * * Left to himself, the negro is an inevitable enemy of progress. Left to himself, he is a savage everywhere. He is worse than

a savage in name and in fact, as in Africa; a savage in fact, as in Hayti; a savage in name and in fact, as in some portions of the South; a savage in fact in the North * * * As a race they have proved themselves incapable of intellectual culture. Their dull African brains are incapable of receiving the education which makes the white race the dominant race of the world. The brand of inferiority placed upon the black man by the eternal God four thousand years ago has been indelible, irremovable, everlasting. It was placed there to stay and has stayed. It was placed there by God, and God has kept it there. * * * It is not his black skin alone that distinguishes the negro from the white man as it is his black nature. The negro does not improve his condition because he has no respect for himself, without which progress is impossible. Therefore he has remained unchanged by circumstances, upon the lowest plane of humanity since the dawn of history. The black race is the only race living among civilized men which is not affected by the commission of crime. A black man may lie, steal, get drunk, and be habitually guilty of other low vices, yet he does not lose caste among the people of his race as the white man would under similar circumstances. * * * The negro has been here for nearly three hundred years, but he is still an alien, and will be to the end. Why? Because he can never assimilate with the white race. * * * All the blood and treasure that has been expended to set the negro free, and put him upon an equality with the white man, has been thrown away. The negro is now and always will be the servant of the white man. The relation of master and servant is the only relation that can exist between the white and black races. They have been from the beginning master and servant, so they will be to the end. No change in the Constitution can

change the immutable laws of God. * * * This is the white man's country. This Government was formed by white men for white men. White men have made this country what it is among the nations of the earth, and the black man shall not destroy the noble institutions of this magnificent republic, and degrade this land to the condition of Hayti and every other country where they have had domination. * * * Our ancestors fought at Eutaw, at Cowpens, at Yorktown, and we will not accept as our equals men whose ancestors ate their prisoners of war. We are the sons of Anglo-Saxon forefathers, and we will never receive as brothers the sons of Ethiopian cannibals and devil-worshipers. * * * The negro bears upon his face the everlasting curse of God. ☞ In intellect, he is only one degree above the baboon; in instinct, he is below the brute."

What Editor Thorne says:

Mr. William H. Thorne, the Editor of the *Globe*, makes editorial comment upon Mr. Didier's article, in the course of which he gives utterance to these somewhat startling statements: "The South must either re-enslave the negro, or export him, drive him out of the land, or kill him. * * * The freeing and so-called educating of the negro have been a curse to the negro himself; have unfitted him or the work that he could do under certain circumstances, and never have and never can fit him for the work that education is supposed to fit men to do. * * * The negro—above all the Southern negro—will not work except under the lash. For the last twenty years he has been a loafer, a thief, and an immoral fungus upon the fair life of our Southern lands. * * * No law of honor or of obligation can enter his skull, and I emphasize the fact, that the negro is an unmitigated curse to the South."

WHAT BAPTISTS BELIEVE.

In striking contrast with the above is the view generally taken of the Negro by the Baptists. Although the Southern Baptists separated from their Northern brethren in 1845 on the ques tion of slavery, there is now apparently a very general consensus of opinion, North and South, regarding the manhood of the Negro. Probably very few intelligent Baptists anywhere North or South can be found who will not readily assent to the following propositions :

1. There can be no such thing as private property in human beings. The human race is one, and every individual of it is made in the likeness of God and bears His image. The brotherhood of man, based upon the Fatherhood of God, is absolutely inconsistent with the idea of Negro chattelhood. No human constitution can nullify the Divine law.

2. Negro emancipation was not robbery of the white man, but was a restoration to the Negro of that which was his own: the right to life, liberty and the pursuit of happiness. Whatever claims the white man had to service from the Negroes, had been amply compensated by two and a half centuries of unrequited toil.

3. Abraham Lincoln, as the President of the United States and the Commander-in-Chief of its armies, engaged in the struggle for the preservation of the Nation's life, exercising the war power inherent in his position, was amply justified in issuing the Emancipation Proclamation, and his act has been recognized by the

civilized world as an act of philanthropy and of statesmanship, a boon alike to the white masters and the liberated captives.

4. The Emancipation Proclamation was the beginning of a new era of prosperity in the South; the initial point of a revolution, economical, political, social; whose good results will be increasingly apparent as the centuries roll on.

5. The Negro is a human being, endowed with all of the essential attributes of mankind. Whatever shortcomings he has—intellectual, industrial, or moral—are due to circumstances which he could not control, and not to inherent essential defects of nature.

6. The progress of the Negroes during the thirty years which have elapsed since the close of the war, industrially, intellectually, and morally, have been, considering all the circumstances of the case, very remarkable, and furnishes the basis of hope for a steady progress upward along all the lines of human improvement.

7. The eight million Negroes now in this country, descendants of those who were brought here by force, are native-born American citizens, entitled by the Constitution to all the rights and privileges of citizenship, and are destined to remain here as an integral and indestructible part of our national life. The genius of our Republican institutions knows no distinction of race or color. Any effort to rob the Negroes, as a race, of their birthright is a blow at the foundations of the Republic, and

can only succeed by establishing upon the ruins of freedom an oligarchy or a monarchy.

8. The Negro can be educated; he is receptive, imitative, ambitious, and has already proven beyond any possibility of doubt that he can become, under proper training, industrious, skillful, intelligent, moral, and religious. The history of Negro education in this country is conclusive on these points.

9. The position and influence upon our national life of this large and rapidly increasing factor in our population will depend very largely upon the kind of education they receive. If they are neglected or hindered by others so that their children grow up in ignorance and vice, they will become not only an increasing menace to the peace and prosperity of the communities where they are most numerous, but they will threaten the destruction of Republican institutions. The only safety for the State and the Nation is in their education, as a preparation for the discharge of the duties and the enjoyment of the privileges which belong to them as American citizens.

10. All of them should have an equal chance with the white man in the various occupations by which they can earn a livelihood and accumulate wealth. All of them should have a good common school education, so as to awaken and quicken their natural talents and put within their power the means of self-improvement. There should be provided for them Industrial schools, not so much to teach them to work as to give them that general in-

telligence and that special acquaintance with machinery and with modern methods of productive labor which will enable them to meet the new conditions of industrial life. Normal schools of a high grade should prepare multitudes of them for the important work of teaching. Those among them who have the aspirations and talents should have access to colleges and professional schools, where they may fit themselves by similar courses of study for the performance of similar duties among their own people as pastors, lawyers, physicians, editors, etc., as are performed by like classes among white people.

We invite the earnest, careful attention of the Negroes of America to the above striking contrast between the two views taken of their race by a representative Roman Catholic and their friends the Baptists. Which do you prefer? Which is true? Man or Baboon?

What J. B. Gambrell, D.D., says:

"As to your schools, I believe they are doing a work of unspeakable importance. They are creating a force of workers from whom we may reasonably hope much in the future. They are something to which we can tie the race and pull up stream. You cannot say a word about their importance which I will not endorse, and I represent the South in the matter, especially the older men of the South."

What Dr. H. L. Wayland says:

"We talk about the negro problem. Its solution is not far to seek. It lies, first of all, in justice. Give the colored man what he earns. Give him every right. Let the courts enforce

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his rights. Let him stand before the law as anyone else does. If he is guilty of a crime against property or life or chastity, let him be punished with justice, with severity, with rigor; but visit the white man's crime with the same penalty. Deal with him in the spirit of Christ's Gospel, which bids us help the weak and bear their burdens. Educate them industrially, mentally, socially, morally, for the field, for the workshop, for the home, for the church. All this is a duty which we owe to the colored as to our brothers; which we owe to them for the centuries of injustice which they have suffered; which we owe to them as the citizens of the country. If we are wise, we shall educate them rather than leave them in ignorance and dependence; if we are wise, we shall educate them rather than leave them for the Pope to educate and to own; if we are wise, we shall educate them that they may not be the prey and the tool of infamous and unscrupulous politicians."

What R. S. MacArthur, D.D., says:

"In Apostle Paul's magnificent sermon on Mars Hill, he teaches us that God made of one blood all nations of men. Biblical scholarship, it is safe to affirm, will never again deny the humanity of the negro, and never again strive to place him outside the human family. * * * It is a fact comparatively little known that Romanism is responsible for African slavery. This fact ought to be proclaimed. * * * Once more Romanism is trying to enslave the negro. It would put on his soul the chains of ignorance and superstition; it would make him tenfold more the child of superstition, tradition, and hoodooism. Every instinct of patriotism, every command of a pure Christianity, and every Baptist obligation call upon us to save the negro from the bondage of Romanism."

What M. MacVicar, LL.D., says:

"It should be taken for granted that the educational development of the physical, intellectual, moral and spiritual nature of the negro is subject to and follows precisely the same laws as in the case of the white man. Hence every rightly directed and successful effort to educate and elevate the negro should be based upon the fact that he acquires exactly in the same way as the white man the right use of language, the power of clear thinking, of exact reasoning, of making broad generalizations, of forming practical judgment, of business tact and sagacity, of appreciating moral and spiritual truth, and of applying the knowledge and habits acquired to his daily life."

What H. L. Morehouse, D.D., says:

"We have believed in the thorough humanity of the black man, with divine endowment of all the faculties of the white man; capable of culture, capable of high attainments under proper conditions and with sufficient time; a being not predestined to be simply a hewer of wood and drawer of water for the white race, foreordained to irrevocable and everlasting inferiority—but a *man*, whose mind and soul may expand indefinitely to comprehend the great things of God and to take a useful and honorable place in the world's activities."

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